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TADEUSZ ZIELINSKI

## REVIEWS

BOGNER, Seelenbegriff der griechischen Frühzeit (*Duffy*); LE BLOND, Eulogos et l'argument de convenance chez Aristote (*Stevens*); SCARRE, Introduction to Liturgical Latin (*Wedek*); BIDEZ & CUMONT, Mages hellénisés (*Gray*); KRENCKER & ZSCHIEZSCHMANN, Römische Tempel in Syrien (*Smith*); LEVY, Latin Reader for Colleges (*Miller*); CASTIGLIONI, DE FRANCISCI, MARCHESI, PARIBENI, Augusto (*McDermott*); JAEGER, Paideia, tr. by HIGHET (*Morgan*); FOX, Life and Times of St. Basil the Great (*Norlie*); HARRISON & LEON, Pastoral Elegy (*Ferguson*)

## ABSTRACTS OF ARTICLES

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## TADEUSZ ZIELINSKI

Following is an extract from a letter recently received by Professor E. K. Rand of Harvard University from Professor Charles Upson Clark written from Menton, December 11, 1939. It will have a pathetic interest for all classical scholars and admirers of the eminent Zielinski:

"I have been following with intense interest the story in the Bucharest Universul of a Roumanian girl student at the University of Warsaw, caught in the invasion; and in the instalment of November 30, just arrived, I find an item of interest to all classicists. She got back into Warsaw after the capitulation; and after describing her horror at finding in ruins the Oriental Institute, the State Archives, the Museum Narodowy with its art gallery, she tells that she reached the University to find the Library still standing, used as headquarters by the German police. She continues: 'As for the aged professor Tadeusz Zielinski, the distinguished classical philologist with a world-wide reputation and well known among us also, I found him moved from his University apartment, which had burned down, to another house in which he had been given a tiny room, bare and with broken windows. He was lying sick in bed in his winter overcoat and fur cap, woollen gloves on his hands, buried under all sorts

of warm clothing. When he saw me, he smiled weakly and said: "See what a ridiculous situation you find me in now!" Ridiculous?! My heart was gripped with pain. I recalled his brilliant appearance at our University in Bucharest a few months before the war, his lectures, learned and interesting at the same time, rousing everyone's admiration; his hospitable home, where I had spent happy hours of communion of the spirit with his daughter and him in a warm atmosphere of sincere friendship. Tall, with his handsome white beard, he lay there before me like the statue of a god overturned by a tempest. Meanwhile his daughter, who was also ill, went off to the market to get some bread. I wanted to be of some assistance to him, and the opportunity presented itself at once. He was anxious to get to Munich, where his son is a professor in the University. He had appealed to the German authorities, but had had no answer. It was very hard for Poles to gain access to the German headquarters, and they often had to wait whole days to be admitted. With my passport of a neutral state, I was able to do this errand much more speedily; I explained the situation of the venerable scholar, and was able to bring him the reassuring news that the German authorities were giving immediate attention to his case'."

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# REVIEWS

## Der Seelenbegriff der griechischen Frühzeit.

By HANS BOGNER. 39 pages. Hanseatische Verlagsanstalt, Hamburg 1939 1.50 M.

The author begins his book by pointing out the importance for modern Germany of an inquiry into the conception of the soul in antiquity. He then discusses Simplicius, the hero of a novel written by Grimmelhausen in 1668, as typical of the German soul of that period. Simplicius reveals many diverse and unrelated aspects of character which clearly show that there is 'ein Zwiespalt zwischen Wesenart und Weltanschauung' (6) and that 'Simplicius kommt nicht zur Übereinstimmung mit sich selbst' (7). These characteristics contribute to the unsteadiness and decline of the individual's life. The case, Bogner says, is far different with the Homeric man, who shows complete adherence to the principles laid down by his society. A passage from Homer (Il. xi 400ff.) exemplifies what is meant (17). Odysseus is left alone on the battlefield beset on all sides by adversaries. He finally decides that he must stubbornly meet his foe. This decision does not originate from Odysseus himself, but is derived from another source. 'Es ist ihm zugehörige Gemeinschaft, in Übereinstimmung mit der er handeln muss, dann handelt er auch in Übereinstimmung mit sich selbst' (17). Therefore 'die Seele als das wahre Selbst, in dem sich Sein und Wert vereinen . . . ist der Verfügung des Einzelnen entzogen und dem zugehörigen Ganzen verliehen' (18). Detach the soul of the individual from the state and you detach it from existence (27). As the condition of the state is, so is the condition of the soul (19).

With the decline of the state the soul declines. When the doctrine is taught that the soul is made better by good acts and becomes worse by bad deeds, or that it is of divine origin, or that it contains within itself spiritual powers, it then becomes the inalienable possession of the individual and ceases to participate in the activities of the community (32). We now see by comparison with the Greek heroes why 'Simplicius kommt nicht zur Übereinstimmung mit sich selbst,' and why the inquiry into the conception of the Greek soul is so important for the Germany of today (5).

A few words may be said about Bogner's method of inquiry. The poets of antiquity are interpreted as if they consciously discussed the nature of the soul or real self as understood by the author of the book under review. Conclusions are drawn from Homer (16) which are very problematic and which might be difficult to substantiate. Interpretations are put on the fragments of Heraclitus with which many would not agree. There are few questions in ancient philosophy which are so vigorously discussed in ancient and modern

times as the Logos of Heraclitus, and many deny the interpretation given it by Bogner (27). The reader of the book will feel that the ancient authors were interpreted to justify the main thesis of the book, namely, that the soul, as the real self, must be in conformity with current opinions of the state.

The book does not in the accepted sense of the word discuss the conception of the soul in antiquity. It may be of interest to those who accept the author's interpretation of the ancient poets and who believe with him that the individual does not exist for himself but for the community to which he belongs.

JAMES DUFFY

WASHINGTON UNIVERSITY

## Eulogos et l'argument de convenance chez Aristote.

By J. M. LE BLOND. vii, 133 pages. Les Belles Lettres, Paris 1938 30 fr.

This treatise is divided into two parts, the first of which comprises a sketch of the users of *εὐλογος* before and after Aristotle, a classification of its uses in Aristotle's works, and an analysis of the logical values which the term seems to gather in various contexts. The second part consists of a full quotation, together with translation and occasionally commentary, of every passage in which Aristotle uses the word. And for all citations the exact rendering of the term in a standard English version, generally the Oxford, is given.

Following the results of his analysis M. Le Blond has arranged these citations in groups as *εὐλογος* (or *εὐλόγως*) appears in a passage in which (1) a theory is said to shed light on an accepted fact; (2) one fact is said to shed light on another fact; (3) a "reasonable" support of a positive or negative statement is adduced where proof is lacking; (4) a theory, proposed perhaps by a Presocratic philosopher, is considered "reasonable" but not acceptable, or (5) is "unreasonable" besides being unacceptable, or (6) is both "reasonable" and true. Two further divisions are (7) those in which a common expression, such as the statement that good fortune is unstable, or a myth (e.g., the story that Athena cast aside the pipes she had invented because they made her look ugly) is found to rest on "good reason," and (8) practical applications of the term, as, e.g., the "reasonableness" of mentioning tyranny last of all in a study of constitutions, since it is least of all a constitution.

In his conclusion M. Le Blond suggests that Aristotle's primary use of *εὐλογος* is to mark his aesthetic delight in the discovery that what he had already proved by scientific means to be true might be further supported by its agreement with some feeling he had as to what ought to be true, and that secondarily Aristotle yielded to the temptation to accept this sentiment as a kind of proof where any other proof was lacking. This fruitful line of study is, however, pur-

sued no further, and we are left with the material before us to discover, if we can, when and in what degree the appeal to "what one should have supposed to be true" is a confirmation based on a definite principle of Aristotle's philosophical system or is a last-ditch argument. Even so, this collection of passages should prove helpful to the student of Aristotle, though it must be admitted that its facilities are marred by some 138 typographical errors in 131 pages, among which a few (e.g., *αἰδιος* always for *αἰδιος*) would seem to be more than typographical.

EDWARD STEVENS

HILLSDALE COLLEGE

**An Introduction to Liturgical Latin.** By A. M. SCARRE. Second Edition, revised. 213 pages. Benziger Brothers, New York 1938

The interest in liturgical Latin, which is an integral part of mediaeval Latin, is great enough to warrant an extended notice of this revised edition. Although the manual is intended primarily for students of liturgical Latin and devotional books used by novitiates, it has value for students already familiar with classical usages who propose to branch out into the mediaeval field. Mastery of the book will manifestly give facility in reading more extensively in mediaeval Latin.

The book is less pretentious than Raby's recent compendium or Nunn's Introduction to Ecclesiastical Latin. The express aim, as the author indicates, is to give a reading and aural knowledge of liturgical Latin in the quickest, most direct, most compact way, without resorting to purely classical reference. For this purpose the author asserts that classical usage, with its convoluted structures, is a hindrance and an irrelevance. She therefore assumes no such anterior background on the part of the reader, but begins *ab origine* with the first conjugation and the first declension.

The arrangement of each section, uniformly followed throughout, is an initial explanation of forms or syntax, reinforced by a large selection of illustrative sentences taken from liturgy. The examples are well chosen and form effective drills on the points discussed.

The really peculiar thing is that, in spite of the author's insistence on the vast difference between classical and Church usages, the manual offers a minimum of such fundamental differences. The real truth is that a knowledge of classical Latin forms a sound basis for superimposing an acquisition of mediaeval Latin. The differences are comparatively slight; the discrepancies may be listed briefly:

non-classical vocabulary: proper names (e.g., Petrus, Basilius, Gregorius, Innocentius)  
verbs (e.g., glorificare, malignari, baptizare)  
ecclesiastical officers (e.g., episcopus, patriarcha)  
ecclesiastical terms (e.g., mystica, apostolicus, hom-

ilia, genitus 'a son'; virtutes, in the sense of 'miracles')

the use of idipsum='together'

the use of quod, quia, quoniam with indicative or subjunctive as equivalent to oratio obliqua

the use of quod, quia, quoniam in clauses of consequence

unus in the sense of quidam

factum est with the indicative (e.g., factum est venerunt, 'it happened that they came')

the peculiar use of the genitive of the gerund (e.g., qui habet aures audiendi, 'he that has ears to hear')

erat praedicans=praedicabat.

In eagerness to make a rapid, comprehensive survey of the fundamentals of Latin grammar in relation to ecclesiastical usage, the author is often guilty of hasty, faulty statements. There are some annoying typographical misprints and irregularities. The general notes on gender, use of cases, etc. are in no way non-classical in implication. The third declension nouns are treated rather extendedly; they might more logically and succinctly be grouped in two main categories. Apart from the non-classical peculiarities listed, there is nothing in the book, exclusive of the type of examples chosen, that is inconsistent with classical accidence.

The criticisms and comments made above do not, however, materially impair the value of the manual as a rapid, adequate means of acquiring a grounding in the rudiments of ecclesiastical Latin.

HARRY E. WEDECK

BROOKLYN

**Les Mages hellénisés. Zoroastre, Ostanès et Hystaspe d'après la tradition grecque.** By JOSEPH BIDEZ and FRANZ CUMONT. 2 vols., xii, 297 pages; 412 pages. Les Belles Lettres, Paris 1938

For students both of Zoroastrianism and of the various syncretistic religions which for centuries have pullulated in the Near East, these volumes, whose authors' names are in themselves a guaranty of their high value, are of the utmost importance. Following in general plan M. Cumont's famous *Textes et monuments relatifs aux mystères de Mithra* (Brussels 1896-99), the first volume, with the modest title 'Introduction', is a detailed study of the three great Iranian religious teachers recognized in the Hellenistic world—Zoroaster, Ostanès, and Hystaspès; the second is a collection of the texts in Greek, Latin, Syriac, Persian, and Arabic, upon which the 'Introduction' is built. This second volume, however, is far more than a mere compilation of texts. The authors have added no less than fifty-three passages to those already collected by the present reviewer (in A. V. W. Jackson, *Zoroaster*, New York 1899, 226-273, and *Muséon*, N.S. 9 [1908] 311-318) and C. Clemen-



(*Fontes historiae religionis persicae*, Bonn 1920; translations of all these by W. S. Fox and R. E. K. Pemberton, *Passages in Greek and Latin Literature relating to Zoroaster and Zoroastrianism* translated into English, Bombay 1928), besides increasing and translating the Syriac documents mentioned in R. J. H. Gottheil's 'References to Zoroaster in Syriac and Arabic Literature' *Classical Studies in Honour of Henry Drisler*, New York 1894, 24-51. All these passages they have supplemented with most valuable explanatory notes from their extraordinarily wide and accurate range of knowledge, their great advance being clearly shown when one compares their work with Clemen's *Die griechischen und lateinischen Nachrichten über die persische Religion* (Giessen 1920; cf. the present reviewer in *Harvard Theological Review*, 15 [1922] 94-95).

The wide divergency and, indeed, the irreconcilability between Zoroastrianism as described by the later classical writers and as set forth by its own texts in Old and Middle Iranian have long been most perplexing. Here the solution is given: syncretism. Syncretism seems to be found in orthodox Zoroastrianism itself, which would appear to have drawn its strongly, though not absolutely, dualistic system from Sumer; Herodotus (1.135) had already noted the readiness of the Persians (i.e., Iranians generally) to adopt foreign customs (*Ξενικά δὲ νόμους Πέρσαι προσίενται ἀνδρῶν μάλιστα*); during the persecutions during Sapor's reign, the martyr Mār Mu'ayn was bidden to worship Bēl and Nabō as well as Iranian divinities (G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer*, Leipzig 1880, 29; cf. Gray, 'Zoroastrian and other Ethnic Religious Material in the *Acta Sanctorum*' *Journal of the Manchester Egyptian and Oriental Society*, 1913-14, 37-55); the well-known inscription of Antiochos I of Commagene (first century B.C.) at Nimrud Dāgh (Dittenberger, *OGIS I*, Leipzig 1903, no. 383, lines 54-56) has the equations Διὸς τε Ὠρομάσδου καὶ Ἀπόλλωνος Μίθρου Ἡλίου Ἑρμοῦ καὶ Ἀρτάγνον Ἡρακλέους Ἄρεως; and an Aramaic Cappadocian inscription of the second century B.C. speaks of 'Dēn Mazdayasniša . . . the sister and wife of Bēl' (M. Lidzbarski, *Ephemeris für semitische Epigraphik I* [1902] 67-69).

The Zoroastrianism known to the classical and Syro-Arabo-Persian world was, then, essentially a syncretistic system created by the *Μαγουσαῖοι* (Syriac *māgūšāyā* 'magicians'), a term used at least as early as the fourth century (Basil of Caesarea, *Epist.* 258), and connoting magicians settled outside Iran, especially in Mesopotamia and in Asia Minor. The orthodox faith was profoundly affected by 'Chaldaean' theosophy after the capture of Babylon by Cyrus; in Asia Minor it came into contact with Stoicism and with Pythagoreanism, which was already more than a little tinged with Oriental speculations; and in this syncretistic form

Zoroastrianism, or, rather, Magusaeism, was brought within the range of thought of Syrians, Jews, and Christians. Iranian Mithraism was similarly syncretised with 'Chaldaean' astrology among the Magusaeans of Asia Minor; and it may be added, Mandeism and Manichaeism (cf. also Gray, *Foundations of the Iranian Religions*, Bombay 1929, 25, 57-58, 71).

In support of the view that the Achaemenians were true Zoroastrians (247), one may now cite the Daiva inscription of Xerxes, discovered in 1935, in which the King says (lines 35-41): 'And within these lands was (a place) where formerly the daivas were worshipped. Afterward, by the favour of Auramazdā, I destroyed that establishment of the daivas, and I proclaimed, "The daivas shalt thou not worship!" Where formerly the daivas were worshipped, there I worshipped Auramazdā and the holy Arta' (see R. G. Kent in *Language* 13 [1937] 292-305).

LOUIS H. GRAY

COLUMBIA UNIVERSITY

**Römische Tempel in Syrien.** By DANIEL KRENCKER and WILLY ZSCHIEZSCHMANN. 2 volumes, text: xxv, 297 pages, 414 figures; and plates: vii pages, 118 plates. De Gruyter, Berlin and Leipzig 1938 (*Archäologisches Institut des Deutschen Reiches. Denkmäler Antiker Architektur*, Band 5) 44 M.

The book is an admirable publication of architectural remains of classical sites in the Syrian districts of Lebanon, Antilebanon, and Hermon. The undertaking was started in 1901 by Otto Puchstein, and was finished by Krencker, after another trip to Syria in 1933, as a memorial to Puchstein and Bruno Schulz. The buildings, which consist mostly of temples that are fast falling into ruins and even disappearing as they are used as quarries, are excellently illustrated by drawings and photographs. All this material is of great value for the study of both classical and early Christian architecture in the Near East; and, by implication at least, it raises many questions as to chronology, stylistic development, the originality of Syrian architecture in comparison with the Roman tradition, and the influence of pagan ritual and temple forms upon the Christian architecture in this region. In his summary, the author insists that he has no intention of making a stylistic and historical analysis, "but rather, through careful and exhaustive measurements, drawings of details, to lay the basis of such investigation." Nevertheless, he does formulate numerous generalisations for the dating of Syrian temples and at times these generalisations are not wholly convincing.

Among all the temples studied, seven are peripteral and only two are of the "pure Roman pseudoperipteral type." Although no circular or polygonal structures were found, one sanctuary is semicircular and two have

apses inside the rectangular walls of the cella. One distinctive feature of the customary Syrian temple plan is the absence of interior rows of columns. This spatial treatment of the interiors was undoubtedly made possible by the great cedars of Lebanon which could span the wide cellas and support the roofs. Many of the Syrian temples stand on a podium and either have a prostyle porch or, in the Hermon region, are little temples in antis. In order to fit certain variations into a sequence, the author assumes, for example, that the podium, as a Roman importation, was uncommon in what he calls the early period, even though he admits that some of the late temples were without a podium. In the light of this acceptable chronological possibility, it is disconcerting to read on page 274 that the podium of the great temple at Baalbek, which he dates about the middle of the first century A.D., or in the early period, was left unfinished, and "may have had a paralyzing effect on undertakings of a similar kind in the rest of the province, and the building of podiums may have come to a standstill."

Krencker's method of dating is to take each architectural feature of his limited group of monuments and arrange the examples in a theoretical chronology without specific reference either to the dated pagan temples outside his group or to the subsequent Christian architectural forms of the country. At the outset he presupposes two building periods, the first being pre-Nero and centering around the middle of the first century A.D., and the second including the second and third centuries. It is dangerous, especially in Syria, to build up a stylistic chronology within a limited group of monuments on the assumption of consistency. Too many variable and human factors enter into the possibilities. Itinerant craftsmen from one center, with good models and plenty of financial support, might continue to carve delicate mouldings long after another group working under different conditions had been forced to simplify their details and leave their surfaces unfinished, as was the case so frequently in Syria. During the early part of the first century in the Nabatean region, which seems to have exerted an appreciable influence on the architecture under discussion, the workmen were cutting block mouldings and simple forms at a time when the craftsmen at Palmyra and Baalbek were following more complicated classical traditions.

Therefore, when Krencker says that the older temples of Syria, executed about the middle of the first century A.D., were all of simple detail with forms which do not occur later, he has to sidestep the presumably early date of the great temple at Baalbek and overlook the persistence of many of these simple mouldings and forms which occur on the Christian buildings of the fifth and sixth centuries. Inasmuch as many of the Syrian temples of his group were left in an unfinished state, we have a disconcerting and highly variable factor on

which to establish a chronology. For example, having cited the simple splay mouldings and columnar pedestals of the temple of Kalat Fakra, which is dated by inscription around 43 A.D., he goes on to say that the column-pedestals are characteristic of the older architecture although found also in later buildings, since the latter are not temples, but propylaea like those of Baalbek or the Artemis temple at Gerasa (150 A.D.) or Diocletian's palace in Palmyra. Still the fact remains that this type of pedestal with flat splay mouldings occurs on these late buildings and on the tomb of Kelesteinos at Rimet el Luhf in the second or third century, also as an altar in 140 A.D., and is found on Christian buildings at Gerasa, and is therefore a dubious criterion of date.

In the same way the block type of Corinthian capital which he finds in the middle of the first century at Kalat Fakra shows close parallels to the block capitals of Christian churches, as at Ksedjbek in 414 A.D. Kasr el Benat, he says, is early because it has no podium, because the mouldings are simple and because the use of the Doric capital is indicative of an early date; yet he restores it with a crypt, although on page 272 he insists that the lack of a crypt is a sure mark of an early date. While the use of the Doric order may be limited to the early period on the monuments of his group, nevertheless, Doric columns were popular in Syria on private and public buildings as late as the sixth century.

The most distinctive feature of the Syrian temple is the adyton, raised on a high platform, approached by a flight of steps leading up from the cella, and divided into three parts, leaving either columnar alcoves (presumably hung with curtains) or chambers on either side of the cult statue which frequently stood under an elaborately carved aedicula, which suggests the ciborium over the Christian altar. This tripartite treatment of the cult chambers must reflect some eastern influence upon the pagan liturgy and persisted in the Syrian churches.

Beneath the Syrian adyton is a crypt; and, like the podium, Krencker believes its absence to be indicative of an early date. The crypt is usually entered by a door in the face of the platform or by stairs leading down from one corner of the adyton. The crypts vary from a single chamber with a flat, stone ceiling to a complicated series of rooms covered with tunnel vaults, and lit by splay windows cut through the exterior face of the temple podium. At Hibbariye the crypt chambers extend under the whole cella and are tunnel vaulted. At Der el Ashair the crypt is entered by a door at either side of the adyton steps and consists of several small chambers connected by a passageway, or what suggests a later, Christian ambulatory. From this passageway, there is a curious opening into the face of the steps leading up to the cult chamber, which must have provided a dramatic means of making occult utterance

emerge from beneath the God. Krencker, with some qualifications, does not think that these Syrian crypts served any important purpose of the cult, but existed primarily as a by-product of the space made necessary by the raised adyton. In view of the subterranean provisions for oracular utterance and thaumaturgic wonders in some of the early Greek temples, however, such as the Apollo temples at Corinth and Delphi, the crypt in the Temple of Zeus at Aizani and the complicated crypts under the Ptolemaic temples of Egypt, it does not seem likely that these chambers were "relatively useless to the cult" merely because there are no art forms to indicate their use. In fact the ritualistic purpose of these crypts is indicated at Hibbariye where the chamber under the adyton, and entered from it, is cut off from the other cellar rooms which are entered by an exterior door in the podium.

In the porch, or pronaos, of many of the Syrian temples there are one or two small doors at either side of the main portal, opening upon staircases which led up—where? Krencker does not face their problem very clearly. On page 284 he says something about these small doors being exits and entrances to prevent congestion while workmen were carrying materials in for construction, while on page 292 he admits the possible cult significance of these stairs, but says they served "purely technical needs." In the great temple at Palmyra these stairs lead up to the flat roof where, according to M. Seyrig who is making a studied restoration of the building, there were ritualistic platforms with crenellated parapets at the corners. These roof platforms, or low towers, still exist on the corners of the gabled roof of the Syrian temple at Dmer, or ed-Dumer. Butler, *Architecture and Other Arts*, 400, thought that these towers were Arab additions and took an inscription of 245 A.D. to refer to the building of the temple. Brünnow, *Die Provincia Arabia*, III 181 ff., recognized the towers as part of the original construction and was able to date the building in 148 A.D. In view of the extant monument, the probable existence of towers on the great temple at Palmyra, and of tower-like stair wells in so many Syrian temples whose roofs no longer exist, we have the strong presumption that in Syria there was an Eastern intrusion of ritualistic platforms, or towers, in some cases on a flat roof and at other times imposed upon the corners of the classical triangular gable. If this is true then many of Krencker's restorations are open to question, and we have the possibility that the towered façade, which developed on the Syrian churches of Syria, was not necessarily a derivation, as has been suggested, from the towered, "hilani" façade of the East, but was a direct development from the classical temples of the region with low towers at the corners of the roof.

The author does not discuss in his summary the great significance of the Christian churches which were found

in the pagan sites. In fact, all his new evidence on the character of pagan sanctuaries raises many questions as to the influence of classical monuments upon Syrian church architecture.

The discovery at Rahle of a small temple with a beautifully cut stone apse, not only of horseshoe plan, but with its half dome of more than a semicircle, indicates that the horseshoe arch and the bulbous dome, used at times by the Christian builders of Syria and later cultivated by the Arabs of the region, went back to pagan prototypes. It is also interesting to find, in the temple of Burkush, a prototype for that local type of Christian church which had its sidechambers opening directly off from the apse instead of connected with the side aisles.

The most interesting church studied by the expedition is also at Burkush where the supports of the nave arcade are of a type unknown in Syria. Instead of being either columns or rectangular piers, they consist of two half columns on either side of a pier. This kind of support, which is found in the late classical and early Christian architecture of Asia Minor, indicates an outside influence in Syria. Another exceptional feature of this monastic church is its complicated system of crypts. The church is oriented with the apse more or less to the south, and along the west side is a gallery lit by splay windows and covered by a flat ceiling of stone slabs supported on transverse arches. Beneath this gallery is a cellar, off from which open two series of crypt chambers, one at the north and the other at the south under the diaconicon. The crypts are covered with cut stone tunnel vaults.

Crypts are so uncommon in Syrian churches that one wonders not only why this church at Burkush should have them, but also why the Christian builders of Syria, who in so many ways were influenced by the architecture of pagan temples, so seldom built them. The answer seems to be that the crypts of the pagan temples were never used for burials, and that the Syrian Christians, who started out with their burials in tombs or martyria, did not incorporate the crypt, as a part of the growing cult of relics, into their church architecture during the three centuries which preceded the conquest of Syria by the Arabs. Hence, the presence of the vaulted crypts at Burkush also indicates an architectural intrusion. Moreover, the various types of capitals used in this church do not seem to be Syrian in character. A few capitals have "wind-blown" acanthus leaves which are occasionally seen on Syrian churches; others are of a very distinctive composite type and some are of a fully developed Byzantine character, one of them (fig. 348) being very close in design to the Byzantine capitals pilfered from the East when San Marco at Venice was rebuilt in the eleventh century. In spite of the decorative carving, which at first suggests a date later than the sixth century, it is unlikely



that this monastic church, constructed in the masonry traditions of the region with details indicative of an influence perhaps from Asia Minor, was built after the Arab conquest. At all events, this church, and all the buildings in the book, are important contributions to our knowledge of architecture in the Near East.

E. BALDWIN SMITH

PRINCETON UNIVERSITY

**A Latin Reader for Colleges.** By HARRY L. LEVY. x, 264 pages. Prentice-Hall, New York 1939 \$2.25

The need of suitable textbooks for students who begin the study of Latin in college has been keenly felt for some time by those upon whose shoulders falls the responsibility for teaching Latin to adult beginners. Authors and publishers in the past have been concerned chiefly with Latin books adapted to the needs of students of high school age and have given little or no thought to that group of students who, for one reason or another, receive their introduction to the study of Latin after they have reached the college level. The difficulties of attempting to adapt to the two- or three-hour a week program of the college a book designed to fit the five-hour high school schedule have readily manifested themselves to all who have tried such a procedure. Nor is the elementary approach, which must necessarily be employed in books intended for the more youthful mind, conducive to best pedagogical results with adults. The methods of child psychology are not the methods of adult psychology.

The purpose of *A Latin Reader for Colleges* is that it may serve as a bridge between the beginner's book and the orations of Cicero (v). The book has passed beyond the experimental stage for it "is the outgrowth of several years' experience with the third semester of elementary Latin at Hunter College of the City of New York" (v).

About 65 pages of Latin text offer selections from Aulus Gellius (13-38), Nepos (39-44), Caesar (45-64), and Phaedrus (65-78). The choice of selections from each author is good and their range is admirably suited to the more mature student for whom they are intended.

Short sketches of the lives and works of each of the authors are given in the Introduction. A brief but excellent treatment of the Roman name and an equally valuable section on methods of study (9-12) complete this portion of the book.

Especially worthy of commendation are the notes on the text (79-160). Keeping in mind the probable users of the book the author has endeavored, with a high degree of success in the opinion of the reviewer, to adapt the notes to the abilities of students of college grade. While they are somewhat more complete than are usually found in a book of this kind, yet their fullness

is the very essential which is sometimes lacking in otherwise meritorious readers. In addition to explanation of difficult passages and turning of certain Latin phrases into idiomatic English, the author has given sufficient historical background to enable the student to read with a clear understanding and appreciation of Roman ideas and institutions. A brief but helpful discussion of metrics is included in the notes to the selections from Phaedrus.

The grammatical outline (161-183) is based on expediency. Professor Levy states in his preface to this outline (161) that it "comprises the main points of grammar which are essential both for an understanding of the text and as a basis for later studies." Constructions are listed with examples, and with references in each case to the notes in which the constructions are explained. A convenient index to notes on minor points of grammar (185-186) will enable the student to supplement this outline for himself.

Also included are an index to all proper names occurring in the text (187-190) and a supplementary index to important notes (191). Competent indices are a valuable asset to any textbook. In this respect the author has done a very satisfactory piece of work. The vocabulary is adequate and not cluttered with details unessential to the neophyte.

The teacher who believes that some provision for prose composition should be made for students in this stage of Latin will find no such exercises in the book. However, this can hardly be called a defect as most college teachers will doubtless wish to plan their own composition requirements either in conjunction with the text or by a separate course.

EUGENE W. MILLER

UNIVERSITY OF PITTSBURGH

**Augusto.** Four lectures by LUIGI CASTIGLIONI, PIETRO DE FRANCISCI, CONCETTO MARCHESI, and ROBERTO PARIBENI. 73 pages. CEDAM, Padua 1939 8 L.

These four lectures were delivered in the spring of 1938 as part of the bimillennial celebration of the birthday of Augustus. I. Paribeni, "Grandi ricorrenze centenarie dell'anno 1937" (3-20). Paribeni, after noting the coincidence of the 2000th anniversary of the birth of Augustus, the 1900th anniversary of the death of Tiberius and the 1600th anniversary of the baptism and death of Constantine, briefly sketches the situation in 63 B.C., the events of the years 44 and 43 and the reorganization of 30 to 27 B.C. (3-12). The contrast of the grandeur of Rome and the humble career of Christ is used as a transition to a brief but sympathetic statement on Tiberius (12-15) which is followed by a sketch of the growth of the church until the time of Constantine (15-20). The triple topic is



not cohesive and the transitions fail to make the lecture a unit. Even for a lecture some of the statements are too dogmatic: e.g., the relation of Augustus to the rest of the state after 27 B.C. Here and in the following lecture the defects of the republic and the virtues of the reorganization of Augustus have been overstated. Whether the assassination of Caesar was a betrayal or not depends upon the point of view. As is probably inevitable modern political sympathy can be read between the lines. The following ironic sentence on the chaos of the century before 27 B.C. is now doubly ironic—"The world has perchance never seen more horrible deeds until our own sweet times which have demonstrated what liberty can produce for amusement in Russia and Spain" (8).

II. De Francisci, "Le basi giuridiche del Principato" (23-37). This lecture is a reasonable account of the steps by which the emergency powers held by Augustus in his earlier years were exchanged for the powers which were the basis of his later rule. De Francisci first gives an account of the weaknesses of republican rule (23-25) and then examines the bases of the power of Octavian in 28 B.C. (26-27), the settlement of 27 (27-29) and of 23 (29-31). He notes the fundamental point that power was granted without the actual magistracy ordinarily associated with it (31-32). Republican precedents for extraordinary powers and the unique position of the princeps are noted (32-33). The lecture concludes with an account of the interrelation of Augustus' character with the constitutional reforms and an appreciation of the good administrative results (33-37). It is well pointed out that the word *auctoritas* used in the *Res gestae* had to the Romans a precise, legal meaning. The reviewer agrees that the "restoration of the republic" was nominal rather than actual.

III. Castiglioni, "Il 'Secol d'oro'" (41-57). Our debt to Augustus for his patronage of the great literary men of the Golden Age of literature is eloquently outlined. The Roman world (and its writers), wearied by civil strife, accepted the new order and reflected its spirit. This debt to Virgil and Horace, as well as to Livy and the elegiac poets, is properly recognized in the Bimillennium of Augustus. IV. Marchesi, "Augusto fra i poeti e gli storici del 1° secolo" (61-73). After the victory of Augustus the poets became the willing propagandists of the new order; their theme was the mission of Rome as a civilizing agent (61-63). Maecenas sought out poets as propagandists. Marchesi here emphasizes that the serious, national character of the poems of Horace and Virgil does not impair their value but enhances it (63-65). The attitude of Tacitus and Seneca the Younger toward Augustus is discussed. They considered the theory of a harmony of the three types of government (as set forth by Polybius and Cicero) an illusion. Marchesi considers sentimental and illusory their attitude towards the republic. "Political union and liberty never existed in the republic, whose

internal life was always marked by disunion of the classes. Liberty and union are opposed terms. Men are unified only when they are forced to obey" (68). The accounts do not give us a full picture of Augustus; it may be observed that the account of Livy, had it survived, would undoubtedly have been less mysterious and also less vital than that given by Tacitus. Marchesi's lecture, although it adds nothing new, shows keen insight into the background of the period.

A volume such as this leads to the reflection that lectures written for an occasion are quite often more eloquent than profound.

WILLIAM C. McDERMOTT

UNIVERSITY OF PENNSYLVANIA

**Paideia.** The Ideals of Greek Culture. By WERNER JAEGER, translated from the second German edition by GILBERT HIGHET. xxix, 420 pages. Blackwell, Oxford 1939 15s.

One of the distinctive features of twentieth-century scholarship is its predilection for erudition. The intense erudition of the last century of classical scholarship has proved a boomerang. As the number of learned treatises on obscure points of Greek grammar increased, the once widespread interest in Greek civilization steadily dwindled away. Most students now enter college with a hazier recollection of the Battle of Marathon than of the Second Battle of Bull Run, while the instructor, in order to keep thoroughly abreast of the latest theories of syntax, rarely has time to raise his head and catch a glimpse of broader horizons. The sorriest plight is that of the educated man with an interest in classics and time to read and to observe. He is bored and confused by the petty technical disputes which are so dear to their protagonists, or by the pompous exposition of first principles, so often sterilized by the present fashion which considers that expressed enthusiasm denotes a lack of scholarship.

To all such readers, this admirable translation of Professor Jaeger's *Paideia* should be welcome. It is a clear and straightforward exposition of the development of Greek culture from Homeric times through the Peloponnesian war which recognizes the profundity of its source materials, and knits them into an interesting whole. In its pages the beginner should find a solid but attractive basis for further study. The instructor may relax, secure under the aegis of Professor Jaeger's scholastic reputation, and enjoy the well-constructed and expansive exposition of "the shaping of the Greek character," the interpretation of which leaves plenty of opportunity for controversy. The general reader with a classical background will have the pleasure of renewing acquaintance with old favorites in a fresh light of interrelationship, presented in a style for which much of the praise should fall to the trans-

lator who has remained faithful to his text, and yet avoided the more awkward pitfalls of German order and construction.

The disease of minutiae in scholarship has penetrated to book reviews. In deference to this contemporary weakness it should be noted that there is a lack of standardization in the type and alphabets used for some of the Greek words. It is believed, however, that the substance of the work and Professor Jaeger's presentation should safely outweigh this specific defect.

CHARLES H. MORGAN II

AMHERST COLLEGE

**The Life and Times of St. Basil the Great as Revealed in His Works.**

By SISTER MARGARET MARY FOX. xvi, 172 pages. Catholic University of America Press, Washington 1939 (Catholic University of America Patristic Studies, 57) \$2.00

St. Basil the Great was one of the Greek Church Fathers, and he left behind him a considerable amount of writing, including an exposition of the Psalter, some ethical rules for the world and the cloister, several sermon, doctrinal and liturgical works, and more than 300 letters. He was born about 329 and died in 379. In 370 he became the bishop of Caesarea in Cappadocia, his native land. Born so close to the Council of Nicaea, he lived and labored in one of the most epochal eras of church history. Arianism, Semi-Arianism and other anti-Christian movements had to be met, and Christian doctrine had to be formulated. Many problems touching Christian life and manners, church organization and discipline, Christian worship and ascetic practices came up for solution in this period. Basil was one of the more temperate conservative leaders of his day. His works have been examined again and again as to their contributions to doctrine, liturgy, monasticism and other matters. They have been translated into Latin, German, English, and possibly other languages. Many special studies have been made of his works and many books refer to him. In her Select Bibliography in this present work, which is a dissertation toward the Ph.D. at Catholic University of America, Sister Margaret Mary has listed 40 works bearing on St. Basil in English, 46 in French, 31 in German and 10 in Latin, besides St. Basil's own works.

This present study does not follow the conventional line. Instead of pondering about his theological views, the Sister has tried to build up out of his writings, notably his letters, the life of his day, political, social, economic, religious, and otherwise. The book is divided into four chapters: I. Economic and Professional Life; II. Social Life; III. Political Life; IV. Christian Society. It is remarkable how much she has noted in his writings, but more remarkable is the width and wisdom of St. Basil's observations. Despite the fact that he was troubled by ill health and more or less isolated from his

fellows, especially in winter, he seems to have been fully aware of what was happening about him. And despite the fact that he lived in a time of ecclesiastical unrest and bitter strife, he remained as a rule calm, optimistic, tender, charitable. To read this book is a pleasure. It takes you back some 1500 years and to remote lands, now no longer Christian. It is worth a great deal to make this trip with Sister Margaret Mary to the lands and the times of St. Basil.

O. M. NORLIE

PACIFIC LUTHERAN COLLEGE

**The Pastoral Elegy, An Anthology.** By THOMAS PERRIN HARRISON, JR. English translations by Harry Joshua Leon. xi, 312 pages, frontispiece. University of Texas, Austin 1939 \$2.50

Professor Harrison has chosen for this anthology examples of pastoral elegy from the works of twenty-two authors, from Theocritus down through Matthew Arnold. For Theocritus, Bion, and Moschus the English translation is given without the Greek text, but for Virgil and Nemesian—as well as for later writers in Latin, Italian, or French—the text is printed at the bottom of each page of translation. The long gap between Nemesian and Petrarch is represented by one name only: Radbertus, a scholar of the ninth century.

The translations of the classical writers are accurate, although one could wish them at times rather more poetic. Such an expression as "you reached great success with the pastoral muse" (25) is an example of a somewhat infelicitous turn of phrase. Again, the reader might stumble over the translation "twiner goat" (25), where διδυματόκον has been rendered by the one word in English. In that glorious passage in Moschus about the mortality of man (39), in which Lang gives the almost inevitable translation of ἄστερον αὖ ζῶντι 'on a later day they live again,' Professor Leon's translation seems prosaic: 'they later come to life again.' However, that is a matter of feeling, and for some readers the awkward simplicity might hold more pathos. In certain passages, especially in the idyls of Theocritus, the quite literal translation brings out the flavor and meaning of the Greek which a more flowery translation might obscure.

Such an anthology as Professor Harrison has compiled, illustrating by its selections and emphasizing by its commentary the connection of pastoral elegy through the centuries, is most welcome. The fact that English translations are given for all those elegies which are not in English makes the material available to anyone who may wish to use it. Classical students will be interested in the many references in the notes—under Theocritus, for example—to passages in later authors which, by reflecting their classical sources, would enrich our study of the Greek or Latin elegies.

ALICE CATHERINE FERGUSON

LYNCHBURG COLLEGE

ABSTRACTS OF ARTICLES

This department is conducted by Dr. Norman T. Pratt, Jr., of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him.

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ART AND ARCHAEOLOGY

KNORR, ROBERT. *Frühe und späte Sigillata des Arcanus*. Chronological arrangement of fragments of sigillata produced by Arcanus of Lezoux made possible by a new fragment found at Böckingen in the Neckar region. Early work shows C and N backwards in signature, proving that Arcanus had difficulty writing mirror-wise in mold, but later learned to do so correctly. Ill. Germania 23 (1939) 163-8 (DeWitt)

LAW, H. W. *The Mausoleum*. A new restoration of the tomb of Mausolus. L. follows those scholars who adopt a 'small plan' with a double row of columns, and attempts to conform both to Pliny's figures and to the results of the excavation. There were two unbroken pyramids of steps equal in height, one below and the other above the pteron. Surrounding the bottom pyramid was a marble platform bordered by statuary. Ill. JHS 59 (1939) 92-102 (Ridington)

NOLL, RUDOLF. *Neue Denkmäler aus dem Kulte des Jupiter Dolichenus*. Discusses the cult objects and votive gifts recently discovered in a sanctuary in Mauer, some of them showing the god on his bull alone or with Juno Regina and Victoria. Commagenean legions brought this cult to the West by way of the Danubian countries. NJA 2 (1939) 207-16 (Wassermann)

SHEAR, T. LESLIE. *The Campaign of 1938*. The results of the year's work in the Agora at Athens "have been extremely valuable for the topographical information secured and for the richness and variety of the individual discoveries. One more season of excavation on a large scale remains to be conducted in the blocks on the south side of the arena . . . Subsequently . . . the areas must be excavated which are now occupied by the temporary Museum and by the workrooms of the staff." Illustrated. Hesperia 8 (1939) 201-46 (Durham)

TALCOTT, LUCY. *Kourimos Parthenos*. A study of the fragments of an oinochoe dated about 470 B.C., exhibiting the earliest known representation of the dress and masks worn by tragic actors. "The mask is that of a young woman whose hair is cut short in mourning." Illustrated. Hesperia 8 (1939) 267-73 (Durham)

VAN BUREN, A. W. *News Items from Rome*. New light on the Tabularium; the temples of Veiovis and of Bellona; important Tiberian and Domitianic reliefs from the Cancellaria. Recent finds at Ostia, including a Republican temple to Hercules Invictus. Inhumation and cremation at Ventimiglia. The late necropolis of Aosta. Discoveries in Milan. Continued work at Tarquinii and rich finds of sixth-century votive offerings at Veii, including a dedication by Aulus Vibenna, who is known from Roman sources. Wax tablets and graffiti at Herculaneum; a spot *ubi fulgur conditum* in a Pompeian garden, and an ivory statuette of an Indian goddess. Greek walls at Hipponion and Reggio; an enormous

horde of late imperial coins at Reggio. Prehistoric remains in Sicily. A Roman ship in Sardinia. Illustrated. AJA 43 (1939) 508-21 (Walton)

WEBSTER, T. B. L. *Tondo Composition in Archaic and Classical Greek Art*. The study covers a period of four centuries "which begins in the reign of Gyges of Lydia and ends shortly before the accession of Alexander the Great." Most of the tondos are of small size, the circles being seldom more than a foot and sometimes as little as a quarter of an inch across. These works are often of first quality and always reflect the style and ideas of the period. Various arrangements are necessary to make the subject fit the circular form. Sometimes the circle is treated as a window which cuts off the edges of unessential elements in the design. Other designs overlap the circle, or figures are forced to their knees as in a pedimental group. Sometimes the figures are heraldic. The design may follow the outline of a triangle or pyramid, or emphasis may be placed on the natural divisions of the circle and on balance. Some compositions are polygonal. There is a constant development of style throughout the period discussed, from the tidiness of the earliest tondos to the violence which heralds the Hellenistic Age. Ill. JHS 59 (1939) 103-23 (Ridington)

YOUNG, SUZANNE. *An Athenian Clepsydra*. A clepsydra such as was used in the Athenian law courts for timing speeches. It is marked XX, which signifies two *xoēs*, an amount of water allotted to rebuttal speeches in certain suits. It empties in six minutes. The inscription ANTIOX[IAOZ] makes it doubtful that this clepsydra was actually for court use. Hesperia 8 (1939) 274-84 (Durham)

HISTORY. SOCIAL STUDIES

PARKE, H. W. *The Pythais of 355 B.C. and the Third Sacred War*. Suggests a precise date for this Pythais ("the occasional sacred pilgrimage from Athens to Delphi") and for the seventh speech of Isaeus. The Third Sacred War seems to exclude as a possibility any summer until its conclusion in 346 B.C. No year seems suitable except before the outbreak of the war. In confirmation of Hammond's new chronology for the war, JHS 57 (1937) 47ff., which places the declaration of war in the autumn of 355, the Pythais can be dated as occurring in the summer of 355. The speech would then have been delivered in the spring of 354. JHS 59 (1939) 80-3 (Ridington)

SCHWEIGERT, EUGENE. *Epigraphical Notes*. 1. New restoration of IG I<sup>2</sup> 53. 2. IG II<sup>2</sup> 883 is the same as IG II<sup>2</sup> 43, lines 93-6. 3. New restoration of IG II<sup>2</sup> 219. 4. New restoration of IG II<sup>2</sup> 289 and 372, which belong together. 5. New restoration of IG II<sup>2</sup> 482, lines 9-12. Hesperia 8 (1939) 170-6 (Durham)

SEYRIC, HENRI. *Antiquités syriennes: 24. Les rois Séleucides et la concession de l'asylie*. Investigates the meaning of asyilia, which was not, as has been thought, a concession obtained by a city from its sovereign, but an international privilege arranged with foreign powers by the city acting independently. The places which originally possessed asyilia were maritime cities or places exposed to pirates. Syria 20 (1939) 35-9 (Downey)

STEIN, ARTHUR. *Die Praefecten von Aegypten unter Commodus*. S. makes several additions and corrections to the lists of prefects under Commodus previously published, examining in detail the evidence from papyri and inscriptions. Aegyptus 19 (1939) 215-26 (Husselman)



## RECENT PUBLICATIONS

Compiled by Lionel Casson and Bluma L. Trell from the American, British, French and German weekly, and Italian monthly, bibliographical publications, and from books received at the editorial offices. Prices have not been confirmed.

Those who have not written for CLASSICAL WEEKLY and who wish to submit sample reviews are urged to choose books from this list.

## ART AND ARCHAEOLOGY

Annals of Archaeology and Anthropology, Volume 26, nos. 1-2. University Press, Liverpool 1939 12s.

Annual of the British School at Athens, No. 35. xi, 238 pages, ill., 60 plates. Macmillan, London 1938

BERTOLONE, MARIO. Orme di Roma nella regione varesina. Nel bimillenario della nascita di Augusto. 176 pages. Ceschina, Milan 1939 (R. Deput. Lombardia di Storia patria, Sez. di Varese; Ist. di Studi Romani, Sez. Lombardia)

BOËTHIUS, AXEL. Hur Rom byggdes under antiken. 373 pages. Albert Bonnier's Forlag, Stockholm 1938 7.50 kr.

CHIAUDANO, MARIO. La strada romana delle Gallie. Testo e note di Mario Chiaudano, fotografie di Domenico Riccardo Peretti Griva. 39 pages, 15 plates. Un. Fasc. dei commercianti, Turin 1939

CUMMING, SIR JOHN, Ed. Revealing India's Past. A Co-operative Record of Archaeological Conservation and Exploration in India and Beyond. xx, 374 pages, 33 plates, 3 maps. India Society, London 1939 25s.

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Deutsches Archäologisches Institut, Römisch-germanische Kommission. Bericht der Römisch-germanischen Kommission. 27, 1937. 134 pages, ill. Reichsverlagsamt, Berlin 1939 10 M.

DORNSEIFF, FRANZ. Der sogenannte Apollon von Olympia. 45 pages, 1 plate. Dallmeyer, Griefswald 1938 (Griefswalder Beiträge zur Literatur- und Stilsforschung, Beiheft 1)

ΔΡΑΓΜΑ Martino P. Nilsson a. d. IV Id. Jul. anno 1939 dedicatum. Edendum curaverunt KRISTER HANELL, ERIK J. KNUDTZON, NATAN VALMIN. 656 pages, ill., 2 plates. Ohlsson, Lund 1939 (Acta Instituti romani regni Sueciae, Series altera, 1) 12 kr.

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GUICCIARDINI, PAOLO. Antiche strade della Media Valdelsa. 52 pages, 4 plates. Tipocalcogr. classica, Florence 1939 30 L.

HINKS, ROGER. Myth and Allegory in Ancient Art. Ill. Warburg Institute, London 1939 18s.

HOLMBERG, ERIK J. Excavations at Asea in Arcadia 1936-1938: Preliminary Report. 30 pages, 15 plates, 1 map. Wettergren and Kerbers, Göteborg 1939 (Göteborgs Högskolas Årsskrift, XLV, 1939:3) 6 kr.

Internationaler Kongress für Archäologie, Berlin, 21.-26. August 1939 (Programm.) 63 pages, 1 plate. Archäol. Inst. d. Dt. Reiches, Berlin 1939

Teilnehmerverzeichnis. 46 pages. Archäol. Inst. d. Dt. Reiches, Berlin 1939

LESLEY, PARKER. Early Christian, Byzantine and Romanesque Art. 62 pages, ill. Institute of Arts, Detroit 1939

MAUCERI, LUIGI. Il castello Eurialo nella storia e nell'arte. 88 pages, 6 plates, ill. Az. autonoma per la stazione di turismo, Syracuse 1939

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ROSTOVITZ, M. I. and others. Excavations at Dura-Europos. Preliminary report of the 7th and 8th seasons of work, 1933-1934 and 1934-1935. 461 pages, ill. Yale University Press, New Haven 1939 \$7.50

Il santuario di Pompei: I lavori di ampliamento. 76 pages. Impresa Castelli, Rome 1939

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WALKER, W. F. Bronze Age round Barrow. 11 pages. Museum Aids, Hull 1939 6d.

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WEGNER, MAX. Die Herrscherbildnisse in antoninischer Zeit. 305 pages, 64 plates. Mann, Berlin 1939 30 M.

WILLEMSSEN, FRANZ. Frühe griechische Kultbilder. 43 pages. Triltsch, Würzburg 1939 (Dissertation)

WIRTH-BERNAARDS, HERMANN. Das römische Mosaik bei Kreuznach. 32 pages, 3 plates. Bonner Univ. Buchdr., Bonn 1937

## ETRUSCAN STUDIES

DUCATI, PERICLE. Voci di Etruria. 207 pages, 20 plates. Testa, Bologna 1939 15 L.

MENICUCCI, EDOARDO. La grande iscrizione di Perugia spiegata. Studio analitico e comparativo della lingua etrusca. 265 pages. Tipomeccanica, Naples 1939

PALLOTTINO, MASSIMO. Gli Etruschi. 295 pages, 28 plates. Colombo, Rome 1939 25 L.

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SZELIGOWSKA, I. M. L'art décoratif étrusque. 95 pages, 32 plates. Imprimerie de l'Université, Cracow 1938 (Bull. intern. de l'Acad. polonaise des sciences et des lettres, n° suppl. 4)